[89 cont.]
293 as umbrellas on Vanikoro (3).

3. F. de Tolna, pp. 268 f.

Houses and House Furnishings; Plan of Village

342 The Spaniards under Mendana found the houses on Ndeni round and built of boards, with a main post in the center. The roofs were covered with mats and palm leaves, the walls open up to half the height of a man, [Fig. 19 appears here] surrounded

[137]

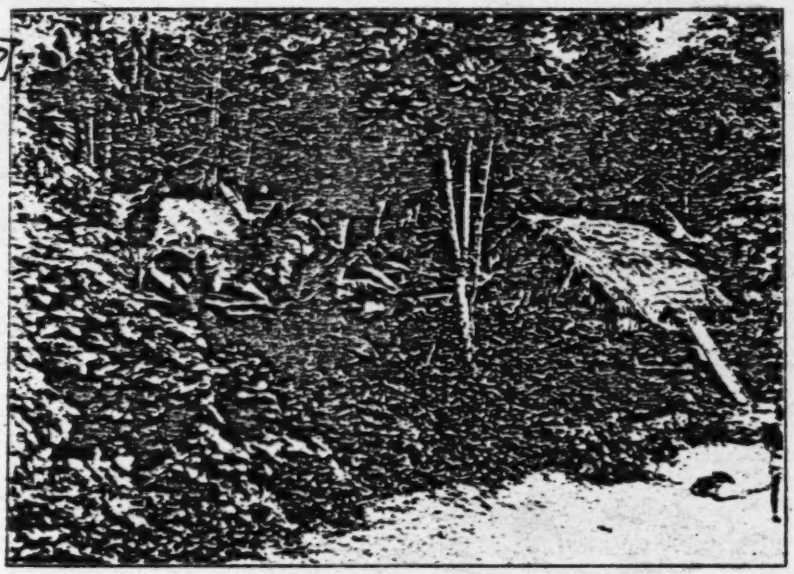

Fig. 19. Houses in the bush, stone rampart visible at right. (G. Küppers-Loosen Coll.)

[351] only by a loosely piled-up stone wall, with an entrance at one side. The houses were supposed to have had two stories, the upper one reached by means of a small ladder. In each village
● 346 there were two larger buildings, one of which served religious
[532] purposes and contained human figures that were crude and flat in execution, while the [90] other, the meeting house or bachelors'
342 [352] house, had the well-known bedframes of bamboo, as well as a
351] kind of courtyard fenced in with rattan, perhaps the dance area.

[90 cont.]
342 [346] The Spanish reports do not say whether these two huts differed in shape from the others (1). In the more recent reports,

1. Dalrymple, p. 194. Burney, p. 168. The report about the existence of two-story huts must be regarded as trustworthy. It would only have been possible for Figueroa to have confused them with the pile houses of Isabel. Two-story houses occur frequently in New Guinea.

[114]

Carteret, Coote, and Joest describe the bachelors' houses as rectangular (2). Dillon says the spirit houses and bachelors'

2. Carteret, p. 358. Coote, ill., p. 162. Joest in Baessler, p. 394. D'Entrecasteaux, p. 379, mentions only rectangular huts.

houses are round, but he seems to be confused about the house types (3). [Fig. 20 appears here.] The shape of the dwelling

[184]

3. Dillon, p. 314. He maintains that the dwellings contain 40 to 50 persons each, which obviously refers to the bachelors' houses.

apparently differs in the various parts of the island; Markham and Joest describe them as round (4), whereas D'Entrecasteaux

4. Markham, p. 165. Joest in Baessler, p. 394.

mentions only rectangular huts, which, [91] according to Codrington's informants, formed the majority by far (1). The

[91 cont.]
speaks of small, low huts (3), whereas D'Entrecasteaux, Dillon, 342

3. Markham, p. 165.

and Dewar specifically stress the size and airy construction (4).

4. D'Entrecasteaux, p. 379. Dillon, p. 290. Dewar, p. 248.

346
531
137

Fig. 21. Spirit House. (G. Küppers-Loosen Coll.)

The stone walls around the houses are often [Fig. 21 appears here] mentioned (Fig. 19), in Dillon some that are five feet high and the same in thickness (5). With regard to the construction 351 000

5. Dalrymple, p. 194. D'Entrecasteaux, p. 372. Dillon, pp. 290, 301. Dewar, p. 248. Joest in Baessler, p. 394. What seems to be a stone terrace in Coote, p. 162, is probably a wall running around the house.

342 [91 cont.] With regard to the construction Markham says that the roof was covered with coconut leaves, Joest that the "grass roofs" extend to the ground. Carteret reports that the walls of the bachelors' [92] houses were hung [353] with plaited mats (1). In the trader's house built by natives,

1. Markham, p. 195. Carteret, p. 358. Joest in Baessler, p. 394.

which Joest describes, the three rows of posts and the roof beams were of wood and the rest of the frame of bamboo and rattan; the roof was covered with sago leaves (2). The photographs

2. Joest in Baessler, p. 369.

available to me also clearly show this roof covering of atap, sago-palm leaves worked into shingle-like forms (Figs. 19-20); [285] only here and there are plaited coconut mats to be seen. The walls are made in the same way (3); sometimes layers of leaf-

3. Cf. also F. de Tolna, pp. 273 f. (ill.).

work or cane-work, held together on the outside by perpendicular pieces of wood or a network of bamboo (Fig. 22) are seen as reinforcement. 346 The walls of the spirit house in Figure 21 531 are covered on the outside with pieces of bark or leaves and sewed with a network of bamboo strips; the areas between the bamboo strips are painted different colors -- black, white and red -- which produces a very pleasing pattern. 342 Thilenius (4)

4. Thilenius, Ethnographische Ergebnisse aus Melanesien [Ethnographic Results from Melanesia], I, p. 62. [113]

mentions folding doors plaited out of coconut leaves, whose sections lie against each other to the full extent of the surface.

[92 cont.]
this that here, too, the bachelors' houses, into which the Whites, as guests, were always first ushered, [93] [Figs. 22 and 23 appear here] [94] were, as a rule, the gable-roofed type. Special spirit huts seem to be present only here and there on Vanikoro and of little importance (1); as a rule they coincide

1. D'Urville, pp. 151, 178; 327, 329, 334, and 337 (Gaimard).

with the bachelors' houses, of which there is one in each village and which differ from the dwellings of the same type only by their greater size and the bedframes or "cots" (2). As its

2. Dillon, pp. 206, 215, 249. D'Urville, pp. 151, 216; 327 (Gaimard); 355 f. (Sainson). The nature of the "chiefs' houses" with a corner that is taboo, mentioned by F. de Tolna, pp. 273 f., is uncertain. Lesson, Revue d'Anthropologie, V, p. 267.

principal supports a typical gable-roofed house has three rows of piles -- the one described for Teve rested on three center posts; the piles are driven about three feet into the ground, and their height above ground is 12 to 15 feet in the center row, four to five feet in the side rows. The center row supports the ridge piece; the side rows, a side beam each. These three beams are connected by means of the lighter purlins; all the parts are tied together with coconut fibers. The roof is covered with coconut mats; the edges project beyond the side walls. The walls, too, are closed with coconut mats. The doors, of which each house has one to three -- according to Lesson, usually only one -- are made by leaving an opening between two wall piles and are sometimes closed with boards. The total length of a house comes to about 10 to 20 French feet, the width, six to ten (3). The round huts, according to Sainson,

3. Dillon, pp. 274, 242. D'Urville,

/173 cont./

house there is often a semicircular, roofed front part. Whether this type of house is native to Nitendi or has been imported in recent times, for example, from the New Hebrides, is not known.

In the center of the men's houses there is always a square fire-pit (1) that is about one and a half meters long at the sides

1. [Ethn., I, pp. 94f. Coombe, pp. 187 f. Speiser, Südsee, p. 293. Cf. Fig. 12a here.]

and about 30 centimeters deep. Its walls consist of large beams of hardwood. A fire is always maintained there, but it is not used for cooking. A stout post is rammed in at each corner of the pit, upon which a shaft of split bamboo is set over the fire area (lewe: Thil.). Not only are all kinds of objects stored there (2),

2. ["As protection against the rats," O'Ferrall says in speaking of the round houses.]

but also the nets are dried and nowadays copra is smoked there. /Fig. 13 appears here./ The posts are sometimes carved (3)

3. [According to O'Ferrall, section "Round Houses," this is also true of the round dwellings if they belong to an important man.]

with simple designs; in that case they are said to be worshiped and to represent the [duka-] posts that elsewhere are found in the spirit house and are said to have a form similar to that shown in Coombe, p. 197 (4). -- [On certain bamboo poles woven aprons

[TEXT CONTINUES TOP of P. 50 -- Quaivst]

4. The presence of special spirit houses on Nitendi also (cf. Ethn., I,

/173 cont./

346

pp. 89 f.) is confirmed by O'Ferrall, section "A Ghost House" (see also Coombe, p. 190). Some of them 1 stand near the men's house, some outside the village wall in the bush, and they are in part large, solid structures and in part miserable huts. The beams are sometimes carved, and the walls there are painted with figures in white, red, and black (cf.

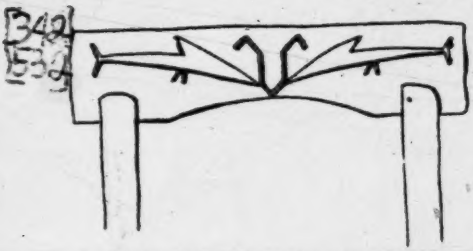

Fig. 13. Upper part of door frame, carved with fish designs. (From a drawing by Speiser.)

below, p. 128, footnote 1). On one side there are always duka posts (Ethn., I, p. 148), such as Coombe shows from the Reef island Matema. This author also mentions "a bed-stead-shaped altar" /cited in English/ which is found near the entrance and upon which food offerings are placed. Concerning spirit houses of the Reef Islands, see O'Ferrall, ibid., and Coombe, pp. 199, 203. A spirit house of Utupua is shown in Ethn., I, p. 91, Fig. 21 (for its designation, cf. above, p. 10, footnote 2).]

1 [i.e., spirit houses--Analyst]

/205 cont./

Religion, Games, Music

000

I could not learn anything about religious beliefs (2).

778

2. [Ethn., I, pp. 147 ff. See also Coombe, pp. 190 ff. On malete (as magical power is called on Santa Cruz) O'Ferrall, section "Historical Sketch," says that only through it does a man be-

[556]

[532]

Fig. 50. Wooden figure (Ba V 1911), black painting on white background; 51 cm. high.

come rich. Certain persons possess stones with malete, which they also lend (Coombe, p. 191).]

●346 The so-called spirit-houses seem to be limited to Tumotu and the Reef Islands (3).

3. [However, cf. Ethn., I, pp. 89 f., 94, and above, p. 48, footnote 4, --

/205 cont./

346 [114]

Coombe's statement (p. 199) that in honor of departed spirits every boat that passes a spirit house on Matema lowers its sail is questionable.]

118

In a few of the men's houses, in small niches on the wall, I saw wooden statuettes [only one in each case], similar to Fig. 50 (4), which were regarded as sacred and which even I

4. [Cf. Ethn., I, pp. 151 f.]

was not permitted to touch. Fig. 50 is undoubtedly an imitation of such a statuette [or else the specimen had not yet been sanctified by any kind of ceremony (5)]. By the same token, the [532]

5. [Speiser, Südsee, pp. 293, 299.]

carved and painted fish and birds (Figs. 51 and 51a) may also have a religious meaning, as is /206/ /Figs. 51 and 51a appear here/ indicated in Ethn., I, p. 149 (1). This is less probable [524]

1. [There it was a question only of bird figures, as in Fig. 34.]

in the case of the carved and painted cuttlebones (Fig. 52) which seem to be merely toys (2). [On the alleged worship of the

2. [Ethn., I, p. 156.]

carved posts of the shaft above the fire area, see above, p. 48.] /207/ [So-called duka sticks (cf. Ethn., I, p. 148) from the Reef island Matema have been illustrated by Coombe (1), and,

[TEXT continues on P. 118--Analyst]

1. [Plate accompanying p. 197; cf. p. 199.]